THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them" (MATT. 7 : 16, 17, 20).

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THE MORMONS AS I HAVE FOUND THEM.

BY T. W. HUGHES, A NON-"MORMON."

THE article reproduced herewith appeared in a Cardston, Alberta, newspaper of recent date. The writer is a traveling salesman. His address is 1961 Twelfth Avenue West, Seattle, Washington, U. S. A.

That you may start out with the right understanding I will say that this article was prepared, not by a Mormon, but by one entirely outside of the Mormon Church, an outsider, neither was it the suggestion of any Mormon or Mormons, but was written gratuitously in the spirit of fair play, justice and truth, and as tribute to a people whose motive has been the elevation of mankind physically, morally and spiritually, and who have succeeded in such a marked degree.

What has prompted me more than anything else to do this, has been the sporadic outbreak of abuse, false statement and misrepresentations, both in articles in the newspapers and from the platform, the more recent of which were in Lethbridge, Alberta. I attribute these tirades to malice, jealousy or ignorance, or perhaps two or more combined. Another reason may be, and probably is, a mercenary nature, the getting of dollars and cents by acting on the hatred and prejudice of the many not knowing the truth. I cannot conceive of any honest, conscientious man or woman, knowing the truths and facts, making such charges or statements; certainly no one would ever suspect them of being Christians, of being followers of that lowly One who said, "That ye love one another." Love for their fellow-man must be a stranger in their hearts. And yet these same persons have the

temerity to accuse the Mormons of being a "menace to Christianity and civilization."

Mormonism, polygamy and licentiousness are by many considered synonymous terms, when nothing could be farther from the truth. The great majority would have to "climb" to stand on the same plane of morality and high ideals, and I will say, as a traveling man, no other class has a better coign of vantage for seeing any laxity in morals than the commercial traveler. There are some professedly Christians that would drive the Mormons from Canada, and have so expressed themselves, not for any violation of laws, but solely on account of their religious belief. Now I am anxious to find out to just what "brand" of Christianity these persons belong. Certainly not to the kind that Jesus taught. And, furthermore, what kind of a spirit would they be showing in driving them out, as bad as they profess to think the Mormons, and inflict them on a friendly nation and people?

Though my home at present is in Seattle, Washington, I have lived a number of years in Calgary, Alberta, and during that time it has been my privilege to travel among the Mormons in the southern part of the province, so my thoughts, as here expressed, are not the result of "sixty minutes among the Mormons," but of many weeks of living in their midst, of breaking bread with them in their home-life, of attending their Sunday-schools and churches, in all of which I have been a welcome visitor, and of that kind of welcome that you feel comes from the heart. I have been both entertained and edified by their talk, both in Sunday-school and Church, and never have I heard anything that was not good and calculated to enlighten and elevate to a higher plane of thought and action; to make better men, better women and better citizens. One cannot help being impressed with their frankness, their sincerity and honesty of purpose. They are true lovers of home life and makers of homes; over 90 per cent. of them owning their own homes—a record no other people can show.

There have been lapses in rectitude and even crimes have been committed, and these have invariably been saddled on the Mormon Church; but let a member of any other church, even though he be a high official, be the transgressor, the individual must bear the blame alone. The church is immune and in no way accountable. Why this discrimination?

The Mormons are pre-eminently pioneers, going in advance and blazing the way for others to follow. This they have been doing ever since they were organized, and in different ways, as I will point out. It has been said that "one that would cause two blades of grass to grow where but one formerly grew is a benefactor of mankind." Then what must be said of a people who have taken the desert and made it "blossom as the rose," productive beyond all imagination, by the use of water? The first

systematic appliance of irrigation in America by English-speaking people was made by the Mormons on the shores of Great Salt Lake, upon the ground where Salt Lake City now stands, and was directed by Brigham Young. Under his wise rules, limiting the size of irrigated farms, the Mormons became a prosperous people. The start of this was on their first arrival in 1847. They soon extended this work to their settlements in Idaho and Arizona, with the same wonderful results.

They were the ones that introduced the leaven of irrigation that is leavening the whole arid and semi-arid West, until in 1920 there were upwards of 15,000,000 acres of land reclaimed, multiplying production and furnishing homes for millions; and although hundreds of millions of dollars have already been expended on immense dams and canals almost innumerable, the work is only well started. Still, it was not till 1902, fifty-five years after the Mormons first started irrigation in Utah, that the United States saw the wisdom of it and passed the Reclamation Act. The Mormons were the first to introduce the system of irrigation in Canada, Cardston, Alberta, to be exact. Since then the C. P. R. and some private companies have taken it up until now there are a number of immense dams and thousands of miles of canals and ditches, reclaiming many thousand acres of land and instituting crop production and happy homes. That much for the irrigation business.

We will next take up the beet sugar industry, which is of comparatively recent origin, both in the United States and Canada. Previous to this cane sugar was about the only kind produced. Maple sugar was produced, but was only "a drop in the bucket." Experiments in making beet sugar had been made in a few places in the United States, but they were unprofitable and were discontinued, and it was not until Mormons in Utah undertook the business that was demonstrated the fact that sugar beets can be grown and beet sugar manufactured at a reasonably good profit. The first sugar mill machinery was imported from France (and later, the first factory using American-made machinery was projected) by them and erected at Lehi, Utah. Like all innovations its introduction was fought in every conceivable way by the cane sugar industries with their immense wealth, and which might have succeeded had not the Church come to the rescue and which soon turned defeat into victory for the beet sugar industries. Since that first one, many others have been built in a number of the States and also in Canada, and, it can be truthfully said, as a result of the Mormon initiative and pertinacity. At present the production of beet sugar is about the same in quality as the cane.

But we will pass on in this very recent agitation of Baby Clinics, Baby and Child Welfare Week, with their organizations. In October of this year (1922) prominent men and women met in convention at Toronto, Ont., to consider these subjects and to formulate

plans to lower the high death rate among babies and children. They were from all parts of Ontario. Thinking people had become alarmed and aroused to action. Now here is where the Mormons "shine," for they have been having Baby and Child Welfare Weeks, fifty-two of them a year, ever since "The Word of Wisdom" was given to them in 1833, three years after the Church was first organized. And it did not stop with babies and children, but included youths and grownups of both sexes. Pioneers again; and who of us shall say that this "Word of Wisdom," with its great potentiality for the good of humanity, was not of Divine inspiration? These subjects are considered and taught both in Sunday-school and Church, as well as in their homes. The results have been a race of healthy, sturdy, high-class people, who are rapid thinkers, clear-headed, brains not stupefied or muddled by the nicotine of tobacco, nor stomach leatherized by the tannic acid of tea, with good, red blood, not vitiated by the caffein of coffee or strong drink.

By observing this "Word of Wisdom," living a clean, temperate life, they have developed the finest physiques, with the greatest stamina and powers of endurance; men that have taken the highest prizes in athletics. It was one of them from Utah that recently broke the world's record in aeronautics, flying at the almost incredible speed of 248 miles an hour. Numerous others have taken degrees in universities and other institutions of learning, taking them with the highest honors. These feats denote the high efficiency that has been reached by right living. It is only of late years that eminent physicians and scientific men have discovered the reason for this mental and physical superiority and are advocating similiar health rules.

The Mormon Church has an organization that is generally conceded to be superior to that of any other religious body. Between the Church and its adherents there is perfect co-ordination. The beehive is its emblem. It represents organized effort and the bees the highest example of industry and thrift, all working for the common good and gathering the delicious nectar of blossoms and flowers that would otherwise have been lost. The honey gathered in the State, in excess of the amount required for the bees for the year 1920, was 15,000,000 lbs. Could anything better have been selected as an emblem?

It has been the policy of the Church to give employment to all by establishing new home industries and to encourage and foster both old and new. Woolen, knitting, flour mills, cheese factories and others of various kinds have been built, so as to market the finest products of their farms, flocks, herds and mines. However, I will say that as soon as a business or industry was well established, the support of the Church, being no longer necessary, was withdrawn.

The Mormons are often accused of being clannish. Holding no

brief for them, and without any consultation, I would plead "guilty." "Clannishness," to my way of thinking, is "unity," love for one another; and the clannishness of Mormons is so broad that it would include everybody and exclude none. It appears to me that is what Jesus taught when he said, "Love one another," all, everybody, debarring none.

Among the uninformed it is generally believed that the Mormon woman occupies a menial, servile position in the family. If this be true, how can you reconcile it with the fact that the Mormon State of Utah was the first State in the Union to recognize woman's rights and to grant them the right of suffrage? This is a matter of history. The Mormons have no double standards of morals or right living.

I have hardly "scratched" the surface of the subjects on which I have touched, but I don't want this article to be too long. However, I will recapitulate as follows:

The Mormons were pioneers and successful colonizers under the most adverse and disheartening conditions. They solved the problem of peopling the arid west, by the first system of irrigation; in the successful introduction and installation of new industries, notably the best sugar industry; of being the first to recognize the equal rights of women; on hygiene, the science of health and right living, being many years in advance of the age, teaching how best to live to be a hundred per cent alive. For all of which beneficent results the people of the United States and Canada should be and feel under the greatest obligation, and to recognize it as such. The benefit the Mormon people have been to this continent and people is not to be computed in dollars and cents alone; it reaches far above and beyond that.

I think I have given facts that no one will gainsay; facts, that anyone looking, unbaised, with open eyes will see. In conclusion I will say that there never was a result not preceded by a cause, and the facts and results, as I have shown them, need only to be looked into to find the cause, and one need not look for that. To all good Mormons I will say that the wonderful achievements of their people should be a source of pride not to be forgotten.

THE EXPERT AND THE MAN OF GOD.

An incident occurred in the course of St. Paul's voyage to Rome which often recurs to the mind as we face the problems of the present day and consider some of the methods which are proposed for their solution. When the vessel in which the apostle sailed reached the Fair Havens in Crete the question arose as to whether a stay should be made in that sheltered harbor or whether the voyage should at once be resumed. St. Paul counseled delay, but the captain decided to sail, and the vessel put out to sea.

The centurion in whose charge St. Paul had been placed agreed with this view; he believed the word of the captain rather than the word of St. Paul. This is not surprising. For in navigation the captain was an expert. He had followed the sea all his days; he had doubtless made the passage before; he was familiar with the prevailing winds and the course of the currents. Whereas St. Paul—a man of God, indeed—was only a prisoner, a passenger, a preacher. The majority of people would have paid little attention to his opinion on the point in question. Nevertheless, as events proved, St. Paul was right and the captain was wrong. A storm sprang up, and the vessel became a total wreck, though all on board escaped safe to land.

The story suggests the truth that in the consideration of many problems which seem to be only for experts there is room for the point of view represented by the man of God. And in these days especially, when the conduct of life is being more and more guided by experts, it is well to remember the fact. God is the great enfolding circumstance of life, and it is a mistake to ignore His existence. After the expert has done his best there may be something else which God desires to do, and it is often this one other thing which God does that becomes the decisive factor in the situation.

To every man who is in touch with God, and who seeks to bear witness to the reality of things unseen, the experience of St. Paul is heartening, but especially to those who, afar off, follow him in the work of Christian preaching. For the preacher—the man of God—who, however imperfectly, stands before men as the mouthpiece of the Divine, has often of late been rendered timorous and hesitative, even if he has not been cowed into silence by the voice of the expert. There are preachers, for example, living to-day who began their ministry in the atmosphere created by the scientific materialisation of the last generation. That view of life rejected the spiritual interpretation of the universe on which all religion is based. Supported as it was by some of the most illustrious names in science, it made rapid headway to the grievous discomfiture of many devout souls. On such a view of the world the content of all true preaching vanished; the platform on which the preacher stood collapsed. Nor was the position eased when men took refuge in Agnosticism and declared that even if there were a God He could not be known, much less could men enter into communion with Him. The judgment of these experts was regarded as final, and they were held in profound reverence. The writer remembers a proposal made by a very able man in a discussion society at Cambridge that a national temple should be erected to Herbert Spencer! But now? Agnosticism is dead. Materialism as a theory has largely passed away. From science we have accepted its assured results, even when this acceptance has compelled a modification of our traditional religious belief.

But we still see that our knowledge is greater than our science, and we hold that though science has a right in the world it has no right to the world. There was, then, no need for the man of God to be silent. So far as the essence of his message is concerned, his point of view stands. It is the point of view of some of the experts which has disappeared. . . .

Rénan once said that part of the duty of the twentieth century would be to pick out of the wastepaper basket a number of ideas which had been thrown into it by the nineteenth century. The process is going on, and though it may now seem a bold thing to say, the influence of the war has counted for a great deal in this direction. Everyone received a shock in the war, but most of all the people who had tried to persuade us that evil was a figment of theological imagination and that God might be left out of account. The origin of the war and the course of the war disproved both these assertions. The war in its origin was one of the most horrible manifestations of evil the world has ever seen, and the more we study the march of events during these heart-rending years the less are we inclined to leave God out of the final reckoning. The experts differed widely, and were often wrong. It is agreed on all hands that the decisive battle of the war was the conflict on the Marne, and in his volume on that titanic struggle Mr. Hilaire Belloc, writing as a military expert, confessed that he was baffled by the result, and the only conclusion he could reach was that both armies were in the hands of a Higher Will, which finally decided the issue.—James Colville, M.A., in *The Christian World.*

A PRAYER.

Teach me that 60 minutes make an hour, 16 ounces make one pound, and 100 cents one dollar. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow, and unhaunted by the faces of those to whom I have brought pain. Grant me that I may earn my meal-ticket on the square, and that in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow but reveal to me my own. Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. When comes the day of the darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—"Here Lies A Man.—Anon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 4, 1923.

EDITORIAL:

HAPPY NEW YEAR.

DURING the next few weeks "Happy New Year" will be, perhaps, the most frequently repeated phrase in the English language. Every time that it is spoken sincerely it will throw a ray of sunshine into some life. Often it will brighten the spark of hope, and give new zest to him whose spirit was darkened. It will carry with it the message that the Old Year, with its failings, faults, and failures, has passed forever, and that a New Year comes laden with fresh opportunities and rich promises of success.

With hopes thus renewed, and ambitions stirred, we find ourselves making resolutions. Some of them, it is true, are weak, frail things, that struggle feebly for existence, and then die, as if prematurely born. Others are strong, vigorous and clean-cut, destined to become potent factors in our lives.

Few of us stop to consider how closely related these resolutions are to the happiness that we anticipate the New Year will bring us. The secret of happiness lies within each of us, side by side with our resolutions and desires. It never comes from without. It cannot be stolen; it cannot be purchased, for it is above price. It is true, wealth and friends will make it the brighter when it is already shining within, but when it is not in the heart, all outward contributions are like paint and powder on the sallow cheek, the mere semblance of the thing desired.

One source of happiness springs from the realization of having accomplished something worth while; misery, from the realization of having failed. How, then, can one be happy who sincerely makes a resolution and then ignobly fails to keep it? The accomplishing of a fixed determination in the quest for truth and nobility of soul always produces happiness. Failure and vaccilation always bring corresponding unhappiness. One is like the godly sorrow that worketh repentance to salvation not to be repented of; the other, like the sorrow of the world that worketh death.

Too many are not willing to pay the price of a happy New Year. They drift along aimlessly, hoping that peace and comfort will come to them as does the sunshine on a summer day. They

forget that rain, hail, snow, and the biting frosts of winter come in the same way. He who would possess happiness must pay the price of effort. "It is one of the laws of life that each acquisition has its cost." A muscle can be developed only by expending muscular energy. Intellectual advancement can be obtained only by mental activity. Spiritual growth comes only by spiritual endeavor. And happiness is realized only through righteous desires and worthy accomplishments. What sublime peace, what infinite power must have filled Christ's soul when, toward the close of his earthly mission he could say, "I have overcome the world!" Oh! how great the distance between the heights of His sublimity, and the depths of the degraded soul, drifting in the slime and filth of indulgence, blindly thinking, if he thinks at all, that happiness is allied with physical gratifications. Of this class Charles Wagner speaks as follows:

"He who lives to eat, drink, sleep, dress, take his walk—in short, pamper himself all that he can—be it the courtier basking in the sun, the drunken laborer, the commoner serving his belly, the woman absorbed in her toilets, the profligate of low estate or high, or simply the ordinary pleasure-lover, a 'good fellow,' but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal. Those who follow it obey the same laws as a body on an inclined plane. Dupes of an illusion forever repeated, they think: 'Just a few steps more, the last, toward the thing down there we covet; then we will halt.' But the velocity they gain sweeps them on, and the further they go the less able they are to resist it.

"Here is the secret of the unrest, madness, of many of our contemporaries. Having condemned their will to the service of their appetites, they suffer the penalty. They are delivered up to violent passions which devour their flesh, crush their bones, suck their blood, and cannot be sated. This is not a moral denunciation. I have been listening to what life says, and have recorded, as I heard them, some of the truths that resound in every square."

True happiness is found in living the Christ's life. On Monday, as well as on Sunday. He who is virtuous only at intervals proves that his pretended virtue is but a sham. Such a person lacks sincerity, the foundation of a true character, without which happiness is impossible. He who seeks for happiness alone seldom finds it, but he who lives, that is, who loses himself to give happiness to others, finds that a double portion has come to himself. Membership in the Church of Jesus Christ of Latter-day Saints carries with it the responsibility to overcome temptation, to battle error, to improve the mind, and to develop one's spirit until it comes to the "measure of the stature of the fulness of Christ." Habits of intemperance and of sensual pleasure should have been buried in the waters of baptism.

What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!

"By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day—
They make up the item of life.
But the virtue that conquers passion,
And the sadness that hides a smile—
It is these that are worth the homage of earth,
For we find them but once in awhile."

Truly the happiest man is he who not only resolves, but who, with the help of the Lord, *succeeds* in adding to his "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

D. O. M.

"A CLOUD OF WITNESSES."

W. A. M.

One of the first things I noticed when I was a child was that my father was lame. Why he was lame I did not know, nor did I find out until I was about eight years of age. A neighbor dropped in one evening to visit us, and in the course of a conversation asked my father what had caused his lameness. I was at once interested, and listened attentively while my father told him.

"When I was a young man," said my father, "I enlisted in the British Army. During the time I was in the army I was in active service in India, Russia and China. I was in three different wars, and was often made sick at heart at witnessing the destruction of human life. One morning, while taking part in a battle in China, a bullet from one of the enemy's rifles put an end to my military career. The bullet entered my leg and is there at the present time. Being unfit for further service, I was honorably discharged and given a life pension. Now you know the cause of my lameness."

This is, in substance, my father's story. I believed implicitly

every word he said, and do to-day. I am sure my father would not have told that story if it had not been true.

Fourteen years later I heard another story which I believed as firmly as I believed the story told by my father. It is the story of "Mormonism," as it was told to me by a young convert who worked with me for several years in a big business establishment. There was a large number of employes—Catholics, Episcopalians, Presbyterians, Methodists, and others; but this young man did not belong to any of these denominations. He was in a class by himself. He was the butt of the jokes of his fellow-employes, an object of their derision, but, in their sober moments, an object of their admiration—because of his sweet temper, his meekness and humility, his honesty and sobriety; in a word, his godly, Christian life. There was no man among them that was ever able to accuse him of wrong-doing. He was like a light shining in a dark place.

One day I heard that he was a "Mormon," but what a "Mormon" was I did not know. I got into conversation with him, during which he told me the story of "Mormonism." He told me about Joseph Smith's first vision, in which he beheld the Father and the Son; about the coming forth of the Book of Mormon; about the restoration of the Gospel and the Priesthood; and about the reorganizing of the true Church of Christ on earth. He testified to me in all soberness that he knew these things are true, because the Lord had made known to him, in answer to earnest, fervent prayer, that they had, indeed, taken place.

Now, there was no reason in the world why I should not believe what the young man had told me, no reason whatever that I should question his testimony. I had known him for years; I knew the life he had lived; I knew that he would not have told me the story he did if he did not believe it with all his heart; I knew that he would not have told me that the Lord had revealed to him that "Mormonism" is true if he had not received such a revelation.

And so sure was the young man of his ground that he promised me that if I would investigate "Mormonism," and pray to God sincerely for a testimony concerning it, that I, too, would receive a testimony that it is of divine origin.

I did as he told me and received a testimony that has burned in my soul from that time until now—nearly thirty-five years. And so when I hear Latter-day Saints testify that they know that Joseph Smith is a Prophet of God, that "Mormonism" is true, that the Church of Jesus Christ of Latter-day Saints is the true Church, I know that they speak the truth—I know the same thing. Tens of thousands of men and women—good, honest, upright, truthful, God-fearing and God-serving people—bear this testimony to-day. Are we to believe that they are all deceivers, or that they are all deceived? Surely there must be, at least, one honest soul among them, one who speaks the truth. If there be

such an one, and only one, then the truth of "Mormonism" is established.

One Sunday afternoon recently a so-called minister of the Gospel stood on a street corner and, in an effort to turn the hearts of people against "Mormonism," told all manner of falsehoods concerning its Prophet-founder, Joseph Smith. At the close of the meeting he strutted off smiling, giving one the impression that he felt in his heart he had administered a death-blow to "Mormonism." In the morning of that day, in the same city, I met hundreds of Latter-day Saints who, if the opportunity had been given them, would gladly have stood up and testified that it had been revealed to them from heaven, by the power of the Holy Ghost, that Joseph Smith is a Prophet of God; that the Gospel which he taught is the pure Gospel of Christ; and that the Church of Jesus Christ of Latter-day Saints is indeed and of a truth the Church of him whose name it bears. There are thousands of such witnesses in the British Isles at the present time. They are men and women of sterling character, whose testimony would be accepted in any court in the land. To these we point as we turn to our enemies and ask: "What are you going to do with this cloud of witnesses, men and women of your own nationality? You must do one of two things—you must either say that they are all wrong; that there is not one among them that knows what he is talking about; not one of them that speaks the truth when he testifies that God has revealed to him that "Mormonism" is true. This, or else you must stand condemned before them.

To those who are engaged in fighting "Mormonism" I commend the counsel of the wise Gamaliel: "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

JERICHO.

(Joshua 6: 6-20).

Lo, round the walls of ancient Jericho;
Its buttressed towers strong both front and rear,
A band of priests, with solemn steps and slow,
Went marching forth with not a shield or spear.

The weapons of these chosen ones were horns,
And faith that God would breach the massive wall;
While every heart within the city scorns
To fear that faith of saints can seal its fall.

The fortress dared the thunder's rack and roar,
And earthquake's shock had failed to lay it low;
Its might defied the fiercest strains of war,
And darkly frowned upon the marching foe.

Its spacious ramparts were too strait by far
To yield a vantage point for scoffing throngs,
Who flocked to see a scheme for raging war
Fools might employ, then mocked with taunting songs.

Still day by day outrang those trumpet sounds
As God decreed; and twelve and one in all
Were ordered to fulfill the solemn rounds,
Ere wrecked should lie the bold and massy wall.

The seventh day the dawn did barely arch
The eastern sky, till all the camp arose,
For 'neath its light the people had to march,
Full seven times around their forted foes.

These all were counted true till five were notched,
And then, 'tis like, some anxious ones around,
For signs of crashing walls too eager watched,
With less'ning hopes they'd crumble to the ground.

But faithful thousands true as steel were there;
A wise and fearless captain led them on;
He never quailed when duty called him where
His God said "Go"; he left no task half done.

The seventh march was witnessed, too, and proved;
Yet not a sign of rent or wreck appeared;
The walls were whole, nor little stone had moved;
The fortress stood as when it first was reared.

What, now! Are all those solemn marchings vain?
No creaking, groaning, tumbling walls are seen.
What hopes, if priests shall round those forts again?
Yet they are firm as they had ever been.

But hold, a simple thing is yet undone,
Before the plan is fully carried out;
Before those buttressed walls are overthrown,
The people must acclaim a mighty shout.

So now with peal and crash like thunder's roar,
The voice of Jacob's host is raised on high;
The work of faith is done, and there before
The victor saints those walls in fragments lie.

Oh, learn the truth such wondrous stories tell,
How first the saints of God by faith must fight,
Ere they can hope to hear the tolling knell
Of Satan's reign, and reap rewards by sight.

'Tis true a little fox can spoil the vine;
So know if tittles of God's holy word
Be unfulfilled, there's naught of help divine
In merely blowing horns unto the Lord.

THOMAS W. BROOKBANK.

THE WAY TO PEACE—TRY CHRISTIANITY.

"THE world is not at peace," said Dean Inge in his Christmas morning sermon at St. Paul's Cathedral. "There is no security in the world against another terrible outbreak. Some of the great Powers seemed to have learned nothing and forgotten nothing." How strange it all was; for we all hated strife and longed for concord. What was the reason of it all? It was that we had sought our motive force, our driving power, from below and not from above. Books had been written to show that it was to nobody's interest to fight, that the victors lost more in blood and treasure than they could ever recover as the prize of victory. Though the arguments were perfectly sound, the structure built upon them was no more stable than a house built on the sand.

Now that every attempt to drive out this scourge of humanity by attacking it from below had failed, was it not time that we betook ourselves to the cradle of Bethlehem and tried for the first time in history whether a truly Christian society could not live at peace with its neighbour? "Do not listen to those who say that Christianity has failed. It has not failed. It has never been tried. It is too high for the majority, too high for all of us really, but nothing short of it can content us and nothing short of it can bring peace on earth."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and sailed for home on the 30th ult. per s.s. *Metagama*: Grant P. Geddes, Irvine F. Keller, and Albert M. Marsden. The two last-named were released on account of ill-health.

Arrival and Appointment.—On Sunday morning, the 24th ult., Elder Wallace P. Galbraith, of Blanding, Utah, arrived at Glasgow, per s.s. *Metagama*. He was appointed to labor in the Leeds conference.

Relief Society Re-organized.—The Relief Society of the Liverpool branch has been re-organized with the following officers: Harriet Lowther, president; Alice Barwick, first counselor; Ella Brown, second counselor; Jessie Easter, secretary; Ethel Hayhurst, treasurer.

Relief Society Bazaar.—Saturday afternoon, the 16th ult., the Relief Society of the Nottingham branch conducted a very successful bazaar. It was opened by Brother George Bradley, of Derby, and was largely attended and well patronized. In the evening an entertainment was given, at which a delightful program was rendered and games played.

Sunday-school Entertainments.—In the afternoon of Tuesday, the 26th ult., the pupils of Liverpool Branch Sunday-school were entertained by their officers and teachers, at the headquarters of the European mission, 295 Edge Lane. There was a large gathering of children and a goodly number of adults, among the latter President and Sister McKay. The meeting-room was tastefully decorated as was also a large, Christmas tree. A delightful time was spent in games and other forms of amusement, after which refreshments were served and gifts distributed. Much credit is due Sisters Cole and Casey for their untiring labors in behalf of the children.

The Sunday-school of the Sunderland branch, Newcastle conference, held its annual Christmas social in the branch chapel, 18 Tunstall Road, Sunderland. Tuesday, the 26th ult. Superintendent Fredrick Oates and his assistants, Nora Oates and Helena Scott, had charge of the arrangements, all of which were carried out in a pleasing and highly satisfactory manner. A well-arranged program had been prepared by Sister Oates, in which both children and adults took an active part. About seventy people sat down to a bounteous spread prepared by the sisters of the branch. President James T. Palmer and five traveling elders of the conference, also a goodly number of saints and friends from other branches were in attendance.

Meetings of Traveling Elders.—President David O. McKay and his wife, Sister Emma Ray McKay, met with the traveling elders of the Sheffield conference in a special meeting held at Sheffield, on Friday, the 15th ult. The missionaries gave a brief report of their labors, after which President J. W. Ernest Tomlinson reported the conference in a satisfactory condition. Four new branches had been organized the past year, and well-attended cottage meetings are being held in a number of districts. The prospects for the future are bright. President McKay made favorable comment on the reports and gave many helpful suggestions to the brethren. He related some of his own missionary experience, which greatly encouraged the elders.

On Saturday, the 16th ult., the traveling elders of the Manchester conference held their regular meeting in Oldham branch meeting-rooms. President Leo V. Worsley gave timely counsel, after which matters pertaining to missionary work were freely and profitably discussed. At the close of the meeting a delightful entertainment was given. There were about one hundred saints and friends present. A highly-commendable program was presented by the "Dotts and Dashes Concert Company," of Oldham branch, assisted by "The Friends' School Handbell Ringers." The entertainment was the means of making new friends for the elders and saints.

At 10:30 Saturday morning, the 16th ult., President and Sister

McKay met with the traveling elders of the Nottingham conference. Sister Katherine G. Wright, who is likewise engaged in missionary work, was also in attendance. After answering questions pertaining to their labors in the ministry, the missionaries were addressed by Elder McKay. He gave valuable instruction, which was greatly appreciated. At a luncheon which followed, Elder George S. Taylor, who had been transferred to the Scottish conference, was presented with a handsome present by his missionary companions.

DEATHS.

LEGGAT.—December 9th, 1922, at the Latter-day Saints' Hospital, Salt Lake City, Utah, James Chalmers Leggat. Deceased was born December 4th, 1871, at Whitburn, Scotland, and was a faithful member of the Church all his life.

HARPER.—At Lowestoft, December 4th, 1922, while on a visit with relatives, Sister Harriet Miriam Harper, wife of Brother Charles Harper, of Tipton, Birmingham conference. Deceased was born at Lowestoft, March 1st, 1851, and was baptized March 31st, 1893, by Elder James Campbell. She was a faithful Latter-day Saint, a loving, devoted wife and mother, and was highly respected by all who knew her. She is survived by her husband and several children.

BARWICK.—December 19th, 1922, at Liverpool, Sister Martha Barwick, a faithful member of the Liverpool branch, aged 52 years. Deceased was born at Liverpool, Lancashire, January 20th, 1870. She was baptized at Heywood, Lancashire, April 16th, 1910, by Elder William S. Glenn, and was confirmed the following day by Elder David L. Pugh. Funeral services were held in the chapel at Durham House, 295 Edge Lane, Liverpool, Friday morning, December 22nd, 1922, at which appropriate addresses were delivered by Elder William A. Morton and William A. N. Challis. Interment took place at Rochdale.

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